2:Newcomb E-4, 5 (1951-1952) 1956
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881 and guards her so that none may see her . . . she is also kept within the hut the whole of the menstrual period, with the blanket over her head. . . .[46]

De Vries also noted that these girls hid behind a garment "which they throw over their body drawing it over the head so that one can barely [783] see their eyes."[47] The emphasis during menstruation was on uncleanliness and the necessity of isolation from society.[48] A girl could not touch her hair during her first isolation, food was eaten with a stick, and no meat was eaten.[49] In the last century, and perhaps earlier, a girl could not look in a mirror or talk to people (N.D.). At the end of the seclusion the girl's mother washed her hair, bathed her, and gave her new clothes. The idea was impressed upon the girl that she was now a woman and was henceforth to give up the toys and activities of childhood.[50] The same general restrictions applied to menstruating women.[51]

836 Little is known about premarital chastity in early historic times. 548 Denton said, however: "Any maid before she is married doth lie with whom she please for money without any scandal, or the least aspersion to be cast upon her it being so customary, & their laws tolerating it."[52]

Marriage

582 After the boys had proved themselves to be adequate hunters and the girls had passed through their first seclusion, they were considered 884 ready for marriage. This took place at about the age of seventeen or eighteen for boys and thirteen or fourteen for girls.[53] A girl showed her marriageability by wearing some sort of headpiece and by modestly covering the face with a portion of clothing when in public.[54] De Vries [301] said further that girls "deck themselves with a quantity of zeewan [wampum] upon the body, head and neck; they then go and sit in some place, in company with some squaws, showing that they are up for a bargain."[55]

584 Several different ways of arranging marriages and several types of marriage ceremony have been recorded for the Delawares. Some of this variety was probably due to diffusion from other Indian cultures or from Euro-American civilization, but it was also possible that there were variations among the diverse Delawaran peoples. Four seventeenth-century sources stated that girls were courted with wampum.[56] In later times, at least, relatives or go-betweens arranged the marriage. According to Heckewelder the prospective bridegroom's mother usually initiated the negotiations; according to Trowbridge the father of the

[46] Zeisberger, 1910, p. 77.
[47] De Vries, 1909, p. 218; also Loskiel, 1794, p. 56.
[48] Zeisberger, 1910, p. 77; N.D., O.A.
[49] Penn, 1912, p. 232.
[50] N.D. See section on Mythology in Chap. IV for an account of a girl who refused to part with her dolls.
[51] Zeisberger, 1910, p. 77.
[52] Denton, 1845, p. 9.
[53] Penn, 1912, p. 231; Holm, 1834, pp. 127-28; Zeisberger, 1910, p. 75; Loskiel, 1794, p. 63.
[54] De Vries, 1909, p. 218; Pastorius, 1912, p. 434; Penn, 1912, p. 231.
[55] De Vries, 1909, p. 218.
[56] *Ibid.*; De Rasieres, 1909, p. 108; Denton, 1845, p. 9; Van der Donck, 1909, p. 262.

141.	Any superiority among wives				+	+	−			+	−		
142.	strongest				+								
143.	oldest									+			
144.	youngest					+							
145.	Polyandry				−	−	−	−	−	−	−		
146.	Sororate — polygynous				+	+	−	−	−	−	+		
147.	Sororate — successive			+	+	+	−		−	+	−		
148.	Sororate — obligatory				•+	−			•+	−	−		
149.	Marriage of man to woman and daughter			−	+	+		−	−	−	−		
150.	Adultery criminal in the woman	+	+	+	+	+	+	−	+	+	•		
151.	Equally so in the man		+	+	+	+	•	•	+	+	•		
152.	Punished only by separation	+	−	(−)	+	+	•	•	(+)	+	+		
153.	Divorce on grounds of infidelity	+	+	+	+	+	+	−	+	+	+		
154.	Without any particular cause	+	+	+	+	+	+	+	+	+	+		
155.	May be limited by husband		+	+	+	+	+	+	+	+	+		
156.	by wife		+	+	+	+	+	+	+	+	−		
157.	Women seldom get divorce			+	+	+	+	+	+				
158.	Children stay with mother until able to choose for themselves		+	+	+	+	•	+		+	•+		
159.	Marriage with near relatives prohibited to very remote degree of relationship					+	+						
160.	to any known degree			+	+	•	•	+	+	+	+		
161.	Cohabitation without marriage common		+		+	•	•	−	•	−	+		
162.	Do individuals live to advanced age without being married				+	+	+	+	•	−	+		
163.	Commonly				−	−	−	−	−	−	−		
164.	Common for unmarried women to have children		+		+	+	+	−	−	−	+		
165.	Injurious to their reputations		+		+	•+	+	−		−	−		
166.	Are they punished		−			−	−	+		−	−		
167.	Affect chances of marriage		−		−	−		+		+	+		
168.	Proportion of married women without children †												
169.	Average number of children in family			•	*4-5	3	•	12	12	12	4-5	8-10	
170.	Average interval between births (yrs.)					2-3	•	2	2	1	2-3	2+	
171.	Age women generally begin to bear children					16	•	16	30	21	18-20	20	
172.	Age to cease					40	•	40	50+	70	•	50	
173.	Age that men commonly get married		•	18-20		15-25	F30	20	25	25	18-21	17+ F20	
174.	Age that women commonly get married		•	14-16		•	F24	20	20	20	16-21	17+ F20	

585 567 857 58 582 836 ● 599 844 886 885

9: Kinietz E-4, 5 (1938) 1946
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(116). While three of them had heard of the former use of cradleboards, one, J. W., denied ever hearing of them among the Delaware, although he was familiar with their use by other tribes.

Marriage and Its Incidents

From the majority of the accounts denying courtship between the principals of a marriage it appears that Chipps's description of a brief courtship which was also a marriage ceremony was not typical of the Delaware (134).[1] Lindeström's record of fantastic promiscuity of all the people except the chiefs need not be considered one way or the other. Such a condition would not be reasonable for any people and certainly could not have existed among the Delaware in 1654 without many more than Lindeström having been aware of it. Chipps and Lindeström are also the only dissenters to the statement that marriages were arranged by the parents (132). As already mentioned, Lindeström's statements are not trustworthy on the subject of marriage and Chipps was reporting a Canadian Munsee group that differed in many respects from the Delaware group in this country. His remarks on marriage are applicable to the Chippewa with whom the Canadian Munsee were in contact and with whom they intermarried. In the light of Pipe's remark about the ignoring of formality,[2] it is probable that Chipps's statements reflect a condition in the third period not wholly attributable to the Chippewa or confined to the Canadian Delaware.

According to the tabulation of remarks on the asking of the consent of either party, parents in the first two periods were much more considerate of the wishes of their children than parents in the last two periods (133). The explanation probably lies in the statements of Zeisberger and Pipe that refusals to comply with the wishes of parents were rare. The story told by F. R. is an example of the means used by parents and other elders to keep the young folks in line.[3]

[1] See *post*, p. 107.
[2] See *post*, p. 109.
[3] See *post*, pp. 107-8.

9: Kinietz E-4, 5 (1938) 1946
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121. Cradle put in hammock 854

W. L. said that a cradleboard was formerly used but that 352
his children were all raised in a cradle hammock, consisting of a cloth or piece of blanket, two ropes and two sticks. The ropes were suspended parallel, the edges of the blanket fastened to or around the ropes, and the sticks placed at the ends of the blanket to keep the ropes apart.

123. Any difference in treatment of legitimate and illegitimate children 848

W. T.—No difference because Delaware never had latter. [836]
Young folks did not play around—old folks watched them too close.

Marriage and Its Incidents

131. Courtship

Captain Chipps—Courtships are brief. If a man sees a 584
woman whom he likes, he gives her presents, and persuades her [836]
to sleep with him. Should they be mutually pleased, they afterwards live together as man and wife. The consent of parents on the subject is seldom asked—although it is considered proper [595]
to consult parents on the subject. If a marriage is consummated as above, and the parents are displeased, they use their exertions to separate the young couple—they fail, however, for the newmarried couple elope, when the alarm is sounded. There is no ceremony of marriage but the above.

E. R.—Both girls and boys were told to accept the first pro- 584
posal they received. The old people kept telling them this and 577
to show what might happen to them if they did not do this they 539
told the following story. Once there was a girl who was very pretty, one boy after another wanted to marry her but she did not care much for any of them and would not listen to her old folks. Then one day when she was out in the woods she met a very handsome young stranger. She fell for him, and when he said he wanted to take her home with him, she agreed. He took her into a nearby hollow where he had a very nice home. He told his mother he had brought home a wife and she was very